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THE CRUELTY OF THE MAGISTRATES OF *Evesham*, in *Worcester-Shire*,

OR,

Some further particulars of their dealings and proceedings at the late Sessions, and othertimes, against those *People*, whom scornfully they call

QVAKERS.

With a Warning to the HEADS and RVLERS and all people of this Nation.

written from Evesham *the* 15. *day of the* 8. *Month*, 1655.

LONDON,
Printed for Giles Calvert, *and are to be sold at his shop at the* Black-spread-Eagle, *neer the west end of* Pauls. 1655.

Smith (Humphry) and Woodrove (T.)

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The Cruelty of the *Magistrates* of *Evesham* in *Worcestershire*.

UPon the nineth day of *September* so called, we had a meeting about the tenth hour, at the common Goal in *Evesham*, there to wait upon the Lord, and after some time *Humphrey Smith* having been in prison about three weeks before, and being in the prison, he was moved to speak to the Lord in prayer, then the Goaler, and some other Officers came into the Goal to *Humphrey Smith*, and violently haled him away as he was speaking to the Lord in prayer, and put him down into the Dungeon; our friends keeping stil together, after some time *Tho. Woodrove* spake the word of the Lord to the people, and having done, the Constable came and inquired for him, but because they knew him not, he went away that time; but before they departed, another meeting was appointed the third hour in the afternoon, and then the people being come together at the time appointed, *Humphrey Smith* spake to his friends out of the Dungeon the word of the Lord; and when the common Meeting at the Steeplehouse was ended, our friend *Thomas Woodrove* was speaking to the people, without the prison, and many of those that had been at the steeplehouse stood and heard him speak, who having done speaking, was sought after, and took away by a Constable without a Warrant, and brought him before the Mayor, and them called Justices, and *Thomas Mathew* Priest, and then he was committed to the common Goal for speaking the word of the Lord, and *Thomas Mathew* Priest, at his departure thanked the Mayor for his care and pains, and on the morrow in the morning, *Robert Martin*, called Justice, bid the Wardsmen, if the people would not bee gone from the goal-hole, he bid them knock them down, and bid the men throw shuffles ful of dirt upon them in the dungeon; and they set eight men with weapons, four on each side the prison, to keep away all friends for coming to, or speaking with them they had imprisoned; *Humphrey* being free to give books to some people of the Country there in town, and the keeper did

by violence take three books from them, and tore them all; so he sent for a parcel of books he had in town about sixty in number, which was for the glory of God, & for the beating down of all sin, written by *George Fox*, *James Naylor*, *Richard Farnsworth*, and *James Parnel*, these books they were taken from the messenger by the wardsmen, and brought before the Justices, who afterwards burned them upon the Market-Cross before the people, being the Fair-day; see their malice to them, having broke no Law, *Esa.* 59.54. *Esa.*8.13,14,15. & *Mic.*3.10,11. *Mic.*7, 2, 3, 4. *Dan.*6.4. to the 16. *Prov.*29.17. This was done, notwithstanding that some of our friends did present the Mayor the first day in the morning with a paper that had above forty hands at it, declaring that they expected justice to be put in execution according to the late Proclamation, which they denyed to post up, though some friends posted it up, and it was pulled down again; they onely bear the names of Justices, and do it not, but their actions are secretly contrary to law, justice, and righteousness, and they are those that call the proud happy, yea by their means those that do wickedly are even set up, and delivered, and they lay snares for the righteous, and make a prey of those that fear the Lord, whose faces are now turned towards Zion, like their fore-fathers, *Luke* 23.25: *Act.*22.24,25. *Act.*23.12,13. & *Act.*24.5,6,9. *Act.*25.2,3, 4,&c. 1 *Kings* 18.17,18. Upon the 25 day of the 7 moneth called September, *George Kemp*, Mayor of Evesham, sent for us prisoners, and more of friends in the town, and said, I sent for you concerning a paper that you have put your hands to, beeing *A representation of the Government of* Evesham.

Quest. Do you own this paper?

Answ. Yea, we do own it, and shall prove it to be all truth. He then began to question some particular things in it to insnare us, but after we urged very much, he granted the reading of it, then he examined us that were there, but all that were witness to the paper, were not then in the town; we bid him let us be called all together, and we shal prove every thing therein; then said he, seeing it is of so high concernment, and that you have appealed to the Protector, you shall every one give security to answer it before the Protector.

Ans. We have not appealed to the Protector, for any redress, but

but we have diſcharged our conſciences in making manifeſt the corruption of them called Magiſtrates in this Town, both to the Protector and to the whole Nation.

Queſt. Are you willing to anſwer it before him?

Anſ. If we be by you or the reſt compelled, we refuſe not to go, for we are more free to anſwer it before the Protector than here, for there we expect ſome Juſtice, but here is none. I ſhall engage you all to appear at the Seſſions, and then you ſhall all give ſecurity to anſwer perſonally before Protector, or elſe lye in Priſon. What is the reaſon you will not ſwear, *William Dewſberry* can ſwear, for in one of his books he ſaith, in the preſence of the Lord I own Magiſtrates: *Hum. Smith.* So far as that I can ſay, for in the preſence of the Lord I own Magiſtrates that are for the praiſe of them that do wel, & the puniſhing of the evil doers: So he lets us that were Priſoners return to the Priſon, and the reſt departed home.

Upon the 28. day of the Month, called September, *Joſhua Frenſome* and *Iohn Knight* was ſent for before them called Juſtices, Robert Martin, and Samuel Garner, and asked them if they owned the printed paper, they ſaid we own it, and can prove it all to be true; them called Iuſtices ſaid it was a Lybell, they anſwered they would prove it was no Lybell by thoſe twenty that are ſubſcribed in print to that paper, which they queſtioned them about, and alſo by forty more; The Deputy-Recorder ſaid whether it be true or falſe it is a Lybell, becauſe it is in diſparagement to the Magiſtrates; ſo them called Iuſtices ſent them both to Priſon: At that time there was in the place, one *Thomas Milnard*, the Prieſts wife father, who was a perſecutor in the Biſhops dayes, he is one of them called Magiſtrates, he accuſed our friends of ſelling their Bibles, he mentioned one of Hampton, who though he did ſell a Bible hath two or three yet, and the Scriptures we own, yet I can ſell thee a Bible, if thou wilt buy one, for I have three. *Thomas Milnard* anſwered, I will have none of thy Witchery ſtuff, he ſaid more, that he was confident that the Mayor was bewitched he did not ſend all our friends to Priſon that 25. day of the 9. Month Ioſhua Frenſome, Iohn Knight.

On

On the second of the eight moneth called October, James Wall having a tryal at their Court, he came in to the trial of the cause, and Robert Atkins commanded his hat to bee taken off, James Wall said to him, Thou hast not yet made me any satisfaction for the last hat thou causest to be taken from me, neither is yet restored; Robert Atkins commanded the Goaler to take him to prison, where he hath been without any *Mittimus* or any thing since laid to his charge.

The second of the said moneth, at the Sessions holden at Evesham, Thomas Woodrove being first sent for, by himself, and brought before the Sessions, he requested that his fellow prisoners might be sent for, that they might answer to the crimes laid against them, if there were any.

Quest. You are accused to be a disturber of the peace.

Answ: Let that be proved, or read any Law that I have transgressed.

Judge. There may be a Law broken which cannot be read.

Ans. Is it possible there should be Law broken that cannot be proved nor read?

Judg. But as for your part you might have had your liberty if you had not came in here in this contemptible way, with your Hat on, therefore you shall turn back again to the Prison, until you do come with your hat off; take him Goaler. He was sent to the prison, and the rest brought up to the Bar.

Robert Atkins said, Do you not know that you are prisoners? I marvel that you wil offer to come before a Court with your hats on; Goaler take off their hats. It was done: thou maist as wel take off our Coats.

James Wall. Thou hast not made me any satisfaction for the last hat thou did cause to be taken from me.

Rob. Atkins said, *Smith*, You are the Ring-Leader of this Sect, and of this people; I know you have Scripture enough, and you can tell of *Pauls* Condition, and many such things, but you lead people contrary to the wayes of God.

Humph: Smith. *Paul* was accounted as a Sectarian and a Mover of Sedition, and a pestilent Fellow.

Rob. Atkins. Paul was called so, but was not so; but you are called so, and are so.

Ans. That is not yet proved. Rob.

Rob. Atkins. Where have you any Scripture for your keeping on your hats.

Tho. Cartwright. The ſervants of the Lord had their Hats on when they were thrown into the Fiery Furnace, yet they were not thrown in for keeping their hats on, but becauſe they would not bow and worſhip the Kings Image.

Humphrey Smith. There is neither precept, practiſe, example, nor command in the ſcripture, nor yet any Nationall Law for putting off the hat, and ſo long as I continued in ſwearing, lying, and in other wickedneſs, I was never queſtioned by any magiſtrate, but now the Lord hath called me from theſe Sins, I am made a prey of by you; then ſaid they one to another, he hath aſperſed all the magiſtrates in England: *Queſt.* Did you live in ſuch Sins ſince you came to this Town? *Anſ.* Nay, *Thomas Cartwright* ſaid, I have lived in drunkenneſs, ſwearing, lying, and prophaneneſs, until now of late, and none of you ever queſtioned me, but now I have left it I am puniſhed without a cauſe: if any one here have ought againſt me now to charge me withall, let him now ſpeak before the people. *Rob. Atkins.* Thou lookeſt with a good honeſt face, I thought thou had not been a quaker, therefore I thought to have ſhowa the ſome favour, but I ſee by thy behaviour who thou art; *Humphrey Smith* ſaid, *Moſes* that was a quaker, did look with a better face then he. *Robert Atkins*: Here is a ſufficient ground, that you have come into the Court with your hats on, to fine you, and ſend you to Priſon untill you learn better manners, therefore I ſhall fine you every one and ſend you to Priſon, where you ſhall lye from one Seſſions til another, untill you come with your hats off, if I may have my will; and though you have been kept very high, J ſhall take courſe that you ſhall be kept ſhorter, and looked cloſer unto, fine ſuch in five pounds and the reſt in three pounds a peece, Goaler take them away; the Goaler hawling us away, *Humphrey Smith* ſaid, let it firſt be made manifeſt who we have offended, or what we have tranſgreſſed, or what errors J hold, if any can be proved, that the people may be convinced with us of any evill we may be accuſed of, but the Goaler hawling us away *Humphrey Smith* ſpoke further to the people, and ſaid, they have ſhamed all profeſſion, and all nationall Government: Thus were we thruſt away from

the

the bar in a quarter of an hours time, and not at all called by name nor examined for what we were Prisoners, nor any Mittimus read or mentioned, nor any other crime laid against us, or charged upon us, neither was any Witness, nor any one by word or bill, that had any thing in the least against us, neither did any open his mouth to that purpose, or in any such way against us, neither did they themselves accuse us, though we often requested to shew us any cause why we were imprisoned, but the Goaler took four of us away, but *Robert Smith*, *John Clemens*, and *Sames Wall* he left at the bar, where they then spake for themselves; *Robert Atkins* hearing them, asked if they were quakers too, and called the Sergeants, or Wards-men to take them away, but they were let alone untill the Goaler came back again from the Prison, in all which time they were not examined, neither did any one accuse them of any thing. *Rob. Smith* said he had been in Prison 6. weeks for saying the Priest did lye; now there the Priest, *George Hopkins* is, and I am here to prove him a lyar, and to affirm him to be a lyar before all the Court, if he be not a lyar let him speak, for I can prove him a lyar in severall things; the Priest being there gave no answer. *John Clemens* said I was sent for by the Deputy-Recorder (who sitteth there) from my fathers shop and his work, and he sent me to Prison because I did not put off my hat, and for that have I been in prison 6. weeks, and he called to the Deputy-Recorder, and bid him speake or charge him with what he had against him, but he was silent, and spoke not, neither did any one charge him with any thing; so when the Goaler came, he took them away to prison also.

A true description of the imprisonment of William Pit, *a souldier for the Commonwealth.*

I Came from my outward being in the City of *Worcester*, into the Burrough of *Evesham*, to visit some friends which were there in Prison for bearing witness to the truth, as it is in Jesus being the time of the Generall Sessions for the said Burrough and coming into the Hall on the third of the 8th. Month, and was walking with many of my friends in the lower end of the Hall, below the Bars and the people, until there came a man wit

a Halbard, and carried me before those which sate to do justice (but I found none) whereupon the Recorder told me, he did perceive I had a desire to be amongst my fellows, and I should, have my desire, I bid him do his pleasure, but I demanded him first to make it appear I had transgressed either the Law of God or man, but he could not, then he asked me what I came hither for from my dwelling place, my answer was, I came to see the Tryall of my friends which are here in bonds for the testimony of Iesus, and I am chargeable to no man; so with some other questions of small account, he bid take him Goaler, so I bid him let me know what he sent me to Prison for, but he would not, but sent me to the Common-Goal, without any Mittimus or knowledge of my person or name, or whence I came, neither wil they let me know for what, although I have writ to the Mayor.

The third of the Month, called October, *Ioshua Frencam*, and *John knight*, Prisoners, were sent for unto the hall, and after *Robert Atkins* had commanded to take off their hats, which were accordingly, he then caused a Bil of indictment against them to be read, concerning som particulars in a former printed paper, & asked if they were guilty or not guilty; *Joshua* answered, we can bring witness to prove that to be true, which we are indicted for; *Rob. Atkins*: Wherefore are you indicted? *Josh.* For the truth. *Rob. Atk.* For the truth are you indicted? *Ioshua* said, All people take notice, for the Truth it is that we are indicted; and the people clapping their hands, gave a shout, and some of them said to *Rob. Atkins*. let shame cover thy face, must not men speak the truth? *Rob. Atk.* Take them away, for we shall not have peace so long as they are here; on the same day, before mentioned, *Rich. Walker* was called, and they read a bill of indictment against him, and they asked him whether he was guilty or no; and he said he denyed the bill, but said he owned the paper, and he desired to have it read, and they did, and when it was read, he said, I appeal to all your consciences, whether it be not all true, and they sate all silent, and answered not a word. *John Woodard*, *James Wall*, *Ioshua Frencom*, *Thomas Cartwright*, and *Will. Walker*, were souldiers long in the service of the Commonwealth, and most of them at Worcester fight for outward liberty, and now are they fined, or imprisoned, or both, without any Law transgressed, and are

deprived of outward liberty: *Humphrey Smith* was a friend to the Parliaments Army, from the first arising of them, and afterwards ventured his naturall life, and suffered much loss by the kings army, and now we have not the least benefit of the liberty nor law of the Nation. Upon the third of the 8th Month, *John Goodard* was called before the bench, *Rob. Atkins* said, pluck off his hat, and after his hat was off, the Town-clerk did read somthing, & said in his paper that he had set his hand to a scandalous paper maliciously against the magistrates of the town, and afterwards asked him if he was guilty or not guilty, and he said he was not guilty of wronging any mans person, neither had he spight or malice against any man in England, and the Recorder said, it is easie for any man to say he is not malicious; and the said *John Goodard* said, thou maist judge of me what thou wilt; and then Robert Atkins said, will you own the paper? And he answered that he would own the printed paper; and prove it to be true; and said, here are three men standing by, that have waited ever since yesterday morning, to witness against Robert Martine, called Iustice, for swearing: Robert Atkins said he did not sit there to have it proved; and said, if it were true it ought not to be spoke of if it were against a Magistrate; and Iohn Woodward said, all people take notice if this be not partiality: (The Recorder commanded that Captain Pitwayes hat to be taken off his head, which is a Magistrate of the Town, and makes him stand bare, and suffers a priest to sit by him with his hat on; and the Priest hearing this put off his hat, and the Recorder bid him put it on again, and yet he sends our friends to prison for coming before him with their hats on.) And then the Recorder said to the rest of the Bench, fine him; and some of them said three pounds; and they asked the said Iohn Woodward if he was contented, and he said, you may do what you will with me; and the Recorder said, fine him five pounds: & he said you may put in fifteen pounds, for I expect no favour from your hands; so they fined him five pounds. And Iohn Woodard said, Take notice the Grand Iury have brought in, that swearers and drunkards are not punished; and said, Hear people, We are not questioned for swearing nor being drunk, or any manner of sin, or evill communication, but for speaking the truth: and one of the strangers

ſaid, I witneſs againſt Robert Martine for ſwearing, and they did not anſwer him a word:

Upon the ſecond day of the 8th. Month, called October, our Friend, Captain *Pitway*, ſo called, was called before the Bench; and Robert Atkins, the Recorder, ſaid to him, I underſtand that you have been a Magiſtrate, and one of the chiefeſt of the Bench, and I do much admire that you ſhow no more reverence to the Court then to come with your hat on, [mark reader,] and now a ring-leader of this ſect, I will take courſe with you; and he anſwered to this purpoſe, I ſee little juſtice done: and then *Atkins* ſaid; you ſhall ſee juſtice done, and ſaid, pluck off his hat, that is one piece of juſtice; then *Atkins* ſaid, you are bound over to your Good Behaviour, and then it was read what was ſworn againſt him, and that which was falſe in it he denyed, and that which was true in it he owned; and then Robert Atkins bid him relate what he did own, and he ſaid that he owned that the ſaid Robert Martine, called Iuſtice, was a drunkard: and becauſe he did pluck the priſoners out of their beds, and bred ſuch a diſturbance in the night, and bidding the people whoop, and whooping himſelf, that he ſaid did cauſe him to ſay what he ſaid, and ſaid if they would but give him leave to bring in his witneſſes, he would prove it to be true; and then he bad him bring in his witneſſe on the morrow: then the recorder did tell him of a paper thas he had put his hand to, which was ſcandalous againſt the Magiſtrates of the town, and he ſaid he put his hand to a paper which was no ſcandall but truth, and he was there ready to prove it to be true, and then for that time he was put by, and the next morning about the ninth hour, he was then called again, and then they read an Indictment againſt him, for ſetting his hand to a paper, which they ſaid was maliciouſly againſt the Magiſtrates, and asked him if he owned it; and he ſaid, all malice and ſpight I deny, but for the printed paper he owned it to be true, and was there ready to prove it: and Robert Atkins ſaid, we conceive it to be ſcandalous, and would not ſuffer him to call his Witneſſes, and ſaid, We muſt proceed to fine, and ſo fined him 20.l.

The 14th. Day of October, being the firſt day of the Week, there vvas a meeting at Captain *Edward Pitwaye's* houſe, in the morning, and there vvere tvvo of our friends coming to the

meeting, and as they passed by the Goale they looked in at the the Goal hole, and spake to the prisoners, and before they had stayed half a quarter of an hour, there came the Mayor and put them in prison, and said they should go into the prison right or wrong: and in the afternoon, *Edward Young*, the Mayor, came to our meeting before the Goal, where our friend, Humphrey Smith, spake out of the Goal-hole, and the Mayor came and laid violent hands of many of our friends, and sent them away to prison, and several Country people he set in the Stocks, although we were all peaceable, and not a man did give him, or his Constables that was with him, a word that was uncivill, but desired that we might be peaceable in our meeting, but the Mayor was very outragious, and one he did kick, and another he did lay hands on, and said, he had almost forgotten the civil Gentleman, and so sent him to prison, and did put our friend, *Humphrey Smith*, and the rest that were in the Main-Goal into the Dungeon, and said we should not see his face again, it may be, this twelve months, except he had order from above to take him out; and some Women he laid hands on and plucked them, and said if he had a prison for them they should go to Prison.

TO all the Heads and Rulers of this Nation, and Great men, and Rich men, who would have the hat put off to you; and would have your persons respected, which is contrary to the Law of God, for he that respecteth persons committeth sin, and he is a transgressor of the Law of God; and you that say authority commands it, and would have your persons respected, you that do so commit sin, and would have others to commit sin, and so to transgress the Law of God, and to depart from the Faith of our Lord Jesus Christ, which is without respect of persons, which faith is held in a pure conscience, which all who respect persons acts contrary to that which doth convince them, and casts the Law of God behind their backs, and are reprobates concerning the Faith of our Lord Jesus: When *Haman* would have had *Mordicai* to have bowed to him, when he could not disobey the Law of God, *Haman* might say he disobeyed, and was not

subject

ſubject to authority, as you do now, when men ſtands patiently by you, which ſay authority commands it to put off the hat, who would have the creature worſhipped more than the Creator, upon ſuch the judgements of God comes: as you may read, *Rom:* 1. And as the three Children could not bow to the Image which Nebuchadnezar had ſet up, they might ſay they diſobeyed authority, and was not ſubject to authority, as you may do now, becauſe men do not off their hats in your Seſſions and Courts, and ſo they come to be fined, which there is no example for in all the Law of God, but it is a judge upon all that reſpect perſons to which the ſoul muſt be ſubject. And all who follows the luſts acts contrary to the Light which doth convince, there that is let in which wars againſt the ſoul; he that makes Laws and acts in that nature, and with it, which follows the luſts, and ſets up that which wars againſt the ſoul, which the ſoul cannot be ſubiect to, but to the higher power, that which anſwers the Law of God, and the higher power is that which doth convince, which the ſoul muſt be ſubiect to, and not to mans will, neither to that which is made in it, nor to that which doth command, for the croſs is to it, and ſo all you which would have hats put off to you ſeeing there is not one example among all the heatheniſh Kings or rulers as you read in all the Scriptures: and all you who hath &doth profeſs the Scripture to be your rule, ſearch it throughout, and ſee if you can find any example in it, that ever any that were rulers for God that commanded any to put off their hats to them; and if you cannot, you may ſee you are grown higher in iniquity, pride and ambition than them all: Nebuchadnezar loſt his Kingdome; & *Haman* & *Pharoah* deſtroyed, who oppreſſed the ſeed, of God. And beware all ye that ſcoff & ſcorn, & perſecute the righteous ſeed of God, the power of God is the ſame now that it vvas then to throvv you dovvn, and that of God in all conſciences ſhall anſvver it. And you vvho profeſs your ſelves Chriſtians and Chriſtian Magiſtrates, and the Scriptures to be your rule, ſearch it, and ſee if you can find any example among all the Saints of God, or any of the Chriſtian Magiſtrates that did beare rule for God, command any to put of their hats to them: Did ever Moſes, Ioſhua, or Iephtha, Solomon, or Hezekiah, vvho vvere Iudges and Kings in Iſrael, command any to put off their hats that came

before

before them? Or did any of these imprison them? if they did not, or ever *Pharoah*, *Herod*, *Pilate*, *Darius*, or *Felex*, or any of the heathenish Kings or Governours command any to put off their hats that came before them, or fine them, or imprison them, if they did not; now seeing none of these commanded any to do it, what can you plead for it but your own wills? and beware how you make that your Law, as you will answer it, for you must all give an account to the just God of heaven and earth, who will render to every man according to his works, without respect of persons. From the Lord I warn you, and to the Light in all consciences I speak, that with it you may see the same nature ruling in you that ruled in Haman, who would have had Mordecai to have bowed down to have satisfied his will, which he would not do though the King had commanded it, and he was justified by God in not doing of it; and Haman, who would have been honoured, brought to shame and confusion. Read Est. 2. 7 10. Therefore all ye Rulers, fear the living God, and give over persecuting the Saints, which cannot respect your persons for Conscience sake, for the Lord God of Heaven and Earth wil be avenged of all his Adversaries, and upon all the oppressors of his own people, that would make them transgres the righteous Law of God, which respects no mans person, and you that do so are enemies to God, and so denies the Faith of our Lord Jesus Christ, which is without respect of persons, *Jam.* 2. With the Light of Christ you are all seen, and with the Light you are to be condemned, you that act contrary to it, for this is the condemnation, the Light, saith Christ; as you may read, *Iohn* 3. 19, 20, 1. *Iohn* 1. 9.

AND now all you that are called Magistrates, in Evesham, who are yet in the murderous nature, hating, persecuting, and reviling the innocent whom you cannot justly accuse, this have I written that you may look back and be ashamed of all your former filthy actions, which have been contrary to all that ever

ever ruled for God, therefore now minde that of God in your Consciences, which will witness for me, and judge and condemn your unjust actings, which have been contrary to the righteous Law of God in your heart, and also to all the Laws in the nation; and thou, *George Kemp*, when thou didst examine us, these, or the like words I then spake & now write to thee, that thou, or any other, to show, if they can, what Law I, or *Thomas Cartwright*, had transgressed, or who we had harmed, or what uncivill carriage, words, or actions, we had offered to any man; yet a Constable came and took us before them called Magistrates, who having notice that we that are called *Quakers* would not swear, nor put off our hats to worship the Beast in any man, but use plainness of speech to all, by which we are made a prey of, so are many ensnared when there is no other way found out; to intangle them that cannot bow to your generation, that are found fighters against the Lord. And thou *Robert Atkins* Recorder, and the rest that joyned and sate with thee at the Assizes in the persecuting of the Saints, even of those that have alwayes had their outward habitations in the same town, and none of you, nor any other adversaries could then charge them with any thing of transgression or evill behaviour towards any, yet you fined many, and sent them to prison, and fined them in sums of money for coming before you with their hats on, and declaring against your filthy actions in a printed paper, wherein your former actions are truly declared, as fiftie of us can witness, and that in your own consciences may witness the same.

Now are you made manifest and seen in the Light, and declared to all the simple, to be such who are out of the counsell of God, acting in your own wills, to your own shame; are these your actions? the fruits of your Ministry you are upholding? do you thus requite the Lord for his Deliverance from the outward Sword? Are you now leading into Captivity, and set wholly to persecute and to delight your selves in mischief? Now hear and consider, all ye rulers of the earth, that set your selves in battel against the Lord; Thus in the day of his power wherein he is arising, yea the Lord of Hosts is risen to take vengeance against his enemies, and to break you all like a Potters Vessel; yea, the wrath of the Lord of Hosts is kindled, which burns all the day,

day, and his jealouſie is waxed hot againſt you, and his wrath you ſhall not eſcape; the day of the wrath of the Almighty is at hand, wherein he is raining, and will rain ſnares upon the wicked dayly, and the wicked ſhall be taken in their own craftineſs, and ſhal howle and lament for all your abomination, for the Lord is coming a ſwift witneſs againſt all proud, lofty and ſcornful perſecutors, who live in covetous practiſes, whoredomes, and the like: Wo unto them that take counſell, but not of me, ſaith the Lord; Wo unto you that go down to Egypt for help; Wo unto you that decree unrighteous decrees; Wo unto you that lay ſnares for the innocent, the judgements of the living God are your portions for ever if you repent not ſpeedily: Oh! repent, repent; return, return before it be too late, that you may not all utterly be deſtroyed for ever, for by you the juſt upright man is laughed to ſcorn, and judgement is turned away backwards, and juſtice ſtandeth afar off, truth falleth in the Streets, and equity cannot enter, and he that departeth from evill maketh himſelf a prey; but the Lord loveth the righteous, and he knoweth the wicked afar off, for on them he will rain ſnares, fire and brimſtone and horrible tempeſts, this ſhall be the portion of your cup Wo unto you that call evill good, and good evill; that put darkneſs for Light, and Light for darkneſs. Wo unto you that are wiſe in your own eyes, and prudent in your own ſight. Wo unto you that are mighty to drink wine, and men of ſtrength to pour down ſtrong drink; which juſtifie the wicked for rewards, and caſt the innocent into holes, as the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo your Root ſhall be rottenneſs, and your bloſſome fade as the duſt, becauſe you have caſt the Law of the Lord behinde your back, yea, the Lord will render to every one of you, in one day, according to the evill of your heart, and what meaſure you have meaſured to us, ſhal be meaſured to you again, and the Lord in his good time he wil deliver us out of the hands of the wicked and unreaſonable men, which make a man an offender for a word, and the time will come when you ſhall know that you have been fighters againſt God, and have been perſecutors of the righteous ſeed of God, which are in ſcorn called Quakers: Therefore all people, both Judges and Rulers, high and low, while you have time priſe it, and repent from all your

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dead works and ſerve the living God now in this the day of your viſitation, for there is no darkneſs nor ſhadow of death where you workers of iniquity may hide your ſelves from the preſence of our God, who is a conſuming fire, before whom all his enemies ſhall vaniſh like ſmoak, and howle, becauſe of the torment that is coming upon all that are found in Babell, out of which the Lord hath called many of us up into the Marriage of the Lamb, where vve rejoyce over Babylon that is fallen, and all that are found in her, from vvhom vve are delivered to offer up praiſes, and honour, and obedience unto the living God of povver, vvho ſitteth on the Throne, To him be given glory and honour for ever and ever, Rev. 19.1,2,3,4,5. and the 18. 20:

NOvv a word in love to all people, to warn you every one to minde your own condition, and ceaſe from the buſie mind, that goeth forth from the light of Chriſt in thee, to meddle with other mens matters, and ſo give way to the adulterated ſpirit in thee, that is adulterated from the Lord, and ſo the feet abides not in the houſe, but followeth after that which entreth forth after that which ſaith, Lo here, and lo there, and ſo mindeth not the Priſoner vvithin thee, vvhich groaneth for deliverance, and cries for vengeance upon the head of the vvicked one in thee, vvhich beats rule and leadeth thee from obedience of what is made manifeſt to thee by the Light of Chriſt, to go forth feeding upon the Tree of Knowledge, where thou wouldſt be as God, knowing good and evill. But to that in thy conſcience do I ſpeak thou knoweſt enough already to be thy condemnation, for the Light of Chriſt is come into the worldly heart, which ſheweth thee ſin, and evill, and wickedneſs is thy condemnation, becauſe thou loveſt thy own unfruitfull works rather than the Light which ſheweth thee it; therefore ſaith the Lord, the people have choſen their own ways, and delighting themſelves in acting that which was not good, and have gone a whoring after their own inventions, and will have none of me, but caſts my Law behind

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their backs, and rejects my counsell, and abhor my correction, and receive not the fear of the Lord, although I have sent my servants the Prophets, rising up early, and sending them to cry in the streets, the chief places at Concourse, at the entring in of the Gates, and in the high places, saying unto all, O do not this abominable thing which I hate: and this voice doth also call in thee, saying, this is the way, walk in it, when thou art turning to the right hand or to the left; and yet the *Lord* hath long waited to be gracious, and to heal thy back-slidings, and love thee freely, but thou turnest to him thy back and not thy face: O ye rebellious children! How long will you delight your selves in mischie? and how long wil you walk in a way that is not good? How long wil you hold the truth of God in unrighteousnes? O people! will you nor be made clean? When shall it once be? How long wil you follow after the false Teachers that are gone forth from *Christ*, the *Light* & the *Truth*, into the world? who have eyes full of *Adultery*, with the Spirit that is adulterated from the *Lord*: Hearts, have they, exercised with covetous practises, and such that are greedy after the errors of *Balaam*, for rewards: These are they that cannot cease from sin, 2 Pet. 2. 14. but have a *form* without the *power*, and from such turn away: and mind the *light* of Christ the true *teacher*, & the true *Light* that sheweth *sin* & *evill*; when no man can accuse thee, yet the *Light* will then condemn thy unjust practises, and check thee in secret for *swearing*, *lying* *cozening*, and the like; this is the *Grace* of *God* which appeareth, unto all men, which teacheth to deny all *Ungodliness*, and worldly *lusts*, which all they that are *Christs* have crucified with the affections; who are become dead unto *sin* and alive unto *righteousnes*, and then how can these that are dead unto *sin* live any longer therein? for the *wages* of sin are *death*, and he that committeth sin is the servant of sin, and whilest we were with you committing sin, we were free from *righteousnes*, but being now made free from *Sin* by the clensing of his *Blood*, we became the *Servants* of *righteousnes*: Therefore all you that are yet the servants of *Corruption*, mind your condition, *his servants you are to whom you obey, whether of sin unto death, or of righteousnes unto life, and not one of you can serve two Masters, therefore be no longer deceived, God will not be mocked any longer by you*; if you continue

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sowing to the flesh thou shalt as certainly of the flesh reap *Corruption*; therefore all ye that are readers and not obsetvers, and hearers of the Word and not doers, you are all deceived, *Iam.* 1. 22. the *swearer, lyar, drunkard, hater, proud, covetous* and *scorner* are deceived already, none of all these ever comes to enter into the Kingdom of God, until he be brought out of their deceit, wherewith the Serpent hath deceived all the *Children* of *wrath*, for no unclean thing ever enters into the Kingdome of *God*, which is *righteousness*, and *joy*, and *Peace* in the *Holy Ghost*. And all you that are condemning those that persecuted the *Prophets*, and imprisoned them; and you that are condemning those for persecuting imprisoning, and crucifying *Christ* and his *Apostles*, and are saying, if you had been in the dayes of your forefathers, you would not have persecuted the *Saints* as they did, and yet in the mean time you your selves are in the same nature as they were, and the Works of your fathers that slevv the *Prophets* you vvill do, for this day are you persecuting the *righteous Seed*, that ever suffered under your *Generation prisons, Stocks, Dungeons*, yea death it self: Therefore hear and consider; Did ever the servants of *Iesus Christ* cause any to be imprisoned? Or did they ever strike, stone, hate or revile any? Did they ever make use of any *Nationall law*, made by the will of man, to ensnare any? Or ever havvle any before earthly *Magistrates*? Therefore consider, you that are laying snares for the innocent, and are havvling them to prison that cannot bovv to *Hamans* nature nor yours, that Heathenish custome of putting off the Hat, and that cannot svvear, but abide in the Doctrine of Christ, *Mat.* 5. 33, 34. And them that do not break the lavvs of God or man, are dayly cast into prison, and great sums of Money imposed upon them by the Wil of proud man; Are not the great men of the earth taking counsell against the Lord, and against his Annointed? Is not *Pilate* and *Herod* agreed to crucifie Christ in his Members? Are not the chiefe Priests and Rulers joyning together novv as they did? *Act.* 24. Are not many moved with envy? Are not the rulers novv seeking for somthing against those they can finde nothing vvorthie of death or of bonds? like that of *Act.* 25. 25, 26. Is there not like tumult raised by the svvearing rude Multitude, as vvas *Act.* 17. 5? Are not many saying as they did of Christ, one said he is a good man, the

other said nay, but he deceiveth the people, *Iohn* 7.12. Are not the great ones of the earth sometimes saying now, as a certain Orator said of *Paul* (that was not made a Minister by the will of man) that he was a Pestilent fellow, a mover of Sedition, and a Ring-leader of the Sect of Nazarites? *Act.* 24.5. Are there not many *Hamans* now, that would have the true *Mordecaies* to bow to them, and because they wil not, all their glory in the world availeth them nothing, and therefore are ever saying of those who are Jews indeed, as it is said of the Jews *Esth.*3. that they are a certain up-start-people scattered abroad, which regards not the *Kings laws*, neither are they for the *Kings* profit? And would not many *Hamans* in England give large Money if they might prevail to have the righteous cut off for ever out of the Nation? as it was *Esth.*3. Nay, are not you more blind and worse persecutors than they were, either in the dayes of the prophets or Apostles, who then spake the word of the Lord as they were moved from the mouth of the Lord, 2 *Pet.* 1.21. and they had not a Scripture to prove it by, yet you blame them that cast them into Prison? Now we speak plain Scripture, and write plain Scripture, (which you say is your Rule) and we speak nothing, neither do we act or uphold any thing but what is declared by plain Scripture, yet are imprisoned therefore: Are you not worse than your forefathers. Now *Daniel* was put in the Den, because, say they, he hath broke the Kings command in praying, *Dan.*6. But I was put in the Dungeon and there kept ten dayes onely for praying and making supplications to the living God, and in it I did not break any Nationall Law, therefore are ye not worse than your fathers? Again, they might have charged *Paul* with preaching contrarie to the Scriptures, for he saith if they were circumcised Christ should profit them nothing, *Gal.* 5.2. and yet Circumcision was a command of God to last in *Israel* for ever, *Gen.*17.13,14. and *Christ* himself was circumcised, yet the outward circumcision *Paul* preached against, therefore *Paul* was persecuted; but we now having so far a Declaration written *Luk.* 11. from those holy men of God, who spoke forth the Scripture from the same Spirit, Christ the Light of the world, that was before the world was, in which *Enoch* walked with God, *Noah* preached and obeyed, *Abraham* believed before the Scripture

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was, in the which, *Moses* the man of God saw and writ the creation that was many hundred years before his naturall birth; in the same the Prophets stood and propheſied of Christ to be the Light of the Gentiles, and of them that ſit in darkneſs, Isa. 42.6. & 9.1. who came to fulfil that which was ſpoken of him by the Prophets, from the ſame light and life which dwelt in him, Col. 1.19 in the which the Apoſtles preached, in which we alſo preach repentance to the world, as Christ the Light of the world did, *Mat.*4,17. *Mark* 1. *Luk*:3 4. And we ſay from the ſame ſpirit unto the righteous; it ſhall go well with them, Isa. 3.10, 11: Mal: 3: 18: which is according to the Scripture, and ſo we ſpeak the truth of God, which your ſelves holds forth in words, but you live in unrighteouſneſs: *Rom*:4:18:

Therefore all people leave off your wickedneſs, and turn to the living God, *who ſo loved the world, that he gave his only Son*, Rom. 5. the light of the world which world is ſet in mans heart, Eccleſ.3:11. of which Christ is the inlightner, the which whoſo followeth, ſhall not walk in darkneſs, but ſhal have the light of life, Iohn 8:12. Now why wil you love the unfruitful works of darkneſs? why wil you go on in your wickedneſs? Do you not know, that the wicked ſhal do wickedly, and none of the wicked ſhal eſcape, and that the unrighteous cannot inherit the Kingdome of God, 1 Cor 6:9: and that the Lord wil in no wiſe acquit the wicked, Exod:34:1: but wil wound the head of his enemies, and the hairy ſcalp of every one that goeth on in iniquity, Pſa.69.21. Now in the light of Chriſt thou mayſt read thy portion with the wicked, which ſhall be turned into hell, as they that forget God, and caſt his righteous Law behind their backs, and trample the blood of the innocent under their feet, and turn the grace of God into wantonneſs, fooliſh jeſting, corrupt communication, vain jangling, idle words, the fooliſh heart being ful of laughter, it is the ſport of a fool to do miſchief, the God of the world having blinded the eye, the Prince of the power of the ayr beareth rule in all the children of diſobedience; Therefore all ye ſlow of heart to believe all that the Prophets and Apoſtles have ſaid, you fooliſh people without underſtanding, that have eyes but ſee not, and ears that hear not; fear ye not mee, ſaith the Lord? wil you not tremble at my preſence? Ier.5.21,22.

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which is terrible unto all the workers of iniquity, who are now committing iniquity with greedineſs, drinking it downe as the Oxe drinketh water, heaping up wrath againſt the day of wrath, and righteous judgments of God, which are now revealing from heaven upon all manner of unrighteouſneſs of men, Rom.1. wherein in this day of the revelation of Ieſus Chriſt, all that do wickedly ſhal be as ſtubble before him that ſits as a Refiners fire, Mat.3. 2,3. and is coming a ſwift witneſs againſt his Adverſaries: therefore all people conſider your wayes, ſee what you are a doing, for none can eſcape the wrath at hand, whither can you go? whither can you fly? where can you hide your ſelves from the preſence of the Lord? who is come to call for an account for every idle word, all unrighteouſneſs is ſin, that which he will not ſuffer to go unpuniſhed; therefore whileſt you are called to day Oh! harden not your hearts any longer; let not your words be ſtout againſt the Lord any more; let the wicked forſake his ways, and own the light of Ieſus Chriſt, while it now ſhineth, leaſt the Lord cauſe darkneſs, and thy feet ſtumble for ever at the dark mountains, Ier.13.16 and ſo thou come to be for ever ſhut out into utter darkneſs, where there is no recovery; *therefore give ear a little, hear and thy ſoul ſhal live: Deſpiſe not the day of thy viſitation; hear, for wiſdome cries and underſtanding puts forth her voice, yea, ſhe ſpeaketh excellent things*, Prov.8 *Oh ye ſimple, turn you in hither, and yee fools be ye of an underſtanding heart, why wil yee die, Oh ye houſe of* Iſrael! *ſeeing I have no pleaſure in the death of him that dieth: turn yee again, and ye ſhal live; go on, and yee ſhal dye the death eternally: Therefore if thou haſt any love to thy own ſoule, that is more worth then the whole world, mind thy condition, flatter thy ſelf no longer between God and Mammon, thou canſt not ſerve two Maſters, while thou ſerveſt thy own will, which is above the Croſs, thou art contrary to the fathers wil, which is, that all men ſhould be ſaved, and come to the knowledge of the truth as it is in Ieſus, who is the Saviour of the ſoul, and the teſtimony of* Ieſus *is the ſpirit of propheſy*, Rev.19.10. *which ſheweth things to come*, John 16 13. *whereby the ſecrets of the* Lord *are revealed to us that fear him* Amos 3.7. Pſa.25.14 *and the minde of Chriſt comes to be known* (1 Cor.2.16.) *unto the ſpiritual man that judgeth all things, but he himſelf is judged of no man*, 1 Cor.2.15. *for* Chriſt *the ſonne of*

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righteousneſs is raiſed up in him, Mal. 4.2. *where the ſon bears rule, unto whom all judgment is committed*, Ioh. 5:22. *by whom now the* Saints *do judg the world*, 1 Cor. 6. 2,3. *that keepeth in wickedneſs, therefore I witneſs againſt all the world, that the works thereof are evil*, Io 1:1 *for in the world the dogs and the evil workers are, who are all diſcovered in the light of* Chriſt.

From them that are priſoners for the truth; that are by the dark world called Quakers, whoſe names in the fleſh are, *Humprey Smith*, and *Thomas Woodrove*.

FINIS.